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E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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COMMUNICATIONS.

For the Christian Secretary.

NATURAL HISTORY.—NO. 15.

"Consider the lilies of the field, how they
grow; they toil not, neither do they spin, and yet
I say unto you, that Solomon in all his glory was
not arrayed like one of these." Mat. vi. 28, and
Luke, xii. 27.

These words are worthy of attention and reflection, because they were spoken by Him who made the lilies, and perfectly understood their beauty, as well as the nature and import of the word *consider*. I have endeavored in all my preceding articles on this subject to be as concise as possible, scarcely attempting more than to present a few suggestions on each branch of the science, to which I have called the attention of your readers. Still, however, I have been apprehensive that they would be weary with the caption, if not the subject. But in the mean time I am gratified to notice, that the esteemed editor of a religious paper* in Philadelphia, Rev. R. B. Loxley, has called the attention of his readers to the study of Natural History. In recommending a book just published in that city, entitled "Wyatt's Natural History, illustrated by plates," he says,—"This is a noble contribution to the diffusion of science. It consists of an admirable synopsis of Natural History, embracing human and generally animal physiology, botany, vegetable physiology, and geology. It is translated from the latest French edition of Lemmoirer, with valuable additions from Cuvier, Damaril, and others, and carefully arranged as a text-book. If teachers were as fully imbued with love for this most attractive and important science, as they should be, the time would not be remote when such studies would be introduced into all our higher seminaries. What excuse can those frame for themselves, who profess to love and admire the works of God, for the almost entire neglect of natural history—one of the easiest, most instructive, and universally accessible of them all? If right views on our subject could happily be made prevalent, our colleges would soon introduce reforms on this subject, and well qualified instructors in this department of science, would annually go from them, to carry out this improvement in the seminaries where they preside. This volume, as a text book, to be accompanied by the ample instruction of a competent teacher, seems to us well adapted to promote this object. The plates are rich, full, and admirable."

I take pleasure in introducing the above quotation for two reasons—the opinion of a gentleman, believed well qualified to judge, and secondly, to name the book to those who may be desirous to devote some attention to this delightful science.

Enough, perhaps, has already been advanced regarding the pleasure resulting to the student in Natural History generally, but I may be allowed to add, that perhaps no branch of the science is more peculiarly calculated to afford pleasure to all its votaries than the study of

BOTANY.

The word is of Greek origin, *Botane*, and signifies an herb, grass, &c. It is sometimes denominated *phylology* from the Greek, *phuton*, a plant, and *logos*.

Botany teaches us to compare, describe, and name plants, and to ascertain, 1st, the class, 2d, the order and 3d, the species, according to the mutual affinities which are indicated by their external organs. It treats of the vegetable kingdom, including every thing which grows, having root, stem, leaf and flower.

The history of Botany, it is believed, would be interesting to more of your readers, but I have little room for it here. It was on the third day, or more properly period, that God said "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so." Allow me to digress one moment. It is a matter of astonishment to me that no geological work that I have seen has ever noticed this passage. The trees, herbs, grass, &c., are all created bringing forth fruit after their kind, all in 24 hours, (as the idea has formerly been.) Then, of course, some subsequent change must have taken place in roots, or else all vegetation would yield its seed on that day in every year, but instead of that, we have, for instance, our cherries in June, apples and pears ripening all the summer and autumnal months. How absurd, then, is it, even from this simple fact alone, to suppose that all plants and trees yielded their fruit in the same 24 hours of the creation. How much more natural and rational to suppose that the term rendered day was a protracted period, and that they were created to bring forth fruit as they now do, taking the year as a whole, every day in the year.

It may be seen, and without the aid of glasses, that some species of the palm tree have flowers and leaves already formed which will not be produced until several years after. For example, in the species of *Euterpe*, found in the Island of Bourbon, the flowers are visible eight years before they are expanded. The summit is formed of 12 leaves,

each supplied with a branch of flowers in its axilla. These leaves only expand each year, so that four years will have elapsed between the expansion of the first flowers and the last, although even the former was discovered four and the latter eight years previously. How came this diversity, if all trees must yield their fruit in the same 24 hours? It will also be remembered that the sun and moon that rule the day and night were not then in existence, but they were created the day following.

I do not wish to be understood to advance the above idea as conclusive evidence of the protracted length of the 3d period of creation. The evidence is derived from other sources; but the idea arose in my mind as I read the passage of scripture, that it was in accordance with the views I advanced in the early numbers on Geology. A protracted period of many years in the creation would remove all difficulties respecting the production of seeds and fruit. Nothing is impossible with God. He could create the whole in a moment with his word. But there appears no necessity for an eternal God, without beginning or end, so to do.

As Adam gave names to all the beasts of the field, Milton in his admirable Epic poem of Paradise Lost, supposes that Eve gave names to plants. It will be seen in Gen. xi. 20, that Adam gave names to all cattle, and to the fowls of the air and to every beast of the field, and all this before there was found an help meet for him. This, by the way, furnishes another evidence of a pretty long day, especially when we consider the immense number of animals that now exist, and the Hebrew names are allowed to be striking and appropriate to the animal named; and particularly so of the birds, being named from their respective notes, and many of the animals from propensities, which seem to have required attention and examination. Our reason teaches us that he would not name them without some knowledge of their characters. And though most of them were made the same day and he still later, and Eve after all the naming; how unnatural would it be to suppose the whole accomplished in 24 hours!—Adam must have been some length of time older than Eve, since he examined all the creatures that had been made, and "found none suited to be his companion or meet for him." (See Cottage Bible on this passage.) As he gave a name so appropriate to Eve, many may infer also that other names were equally so. As the age of no female is mentioned in the bible except that of "Sarah," we leave Eve in the garden of flowers and fruits, and progress with a very concise history of Botany.

Solomon's attention appears to have been much directed to the study, for he speaks of trees, and says that springeth out of the wall." But from this period until Aristotle, more than 3,000 years before Christ, and Theophrastus, his pupil, who published (it is believed) the "history of plants," we hear but little on the subject.

Scarcely 1400 species of plants appear to have been known and described by the Greeks, Romans, and Arabians. While at present more than 3000 species are numbered as natives of the island of Great Britain alone. (See Barton's lectures on the Geography of plants, page 2d.) In other parts of the world there have been collected about one hundred thousand species. It will be easily perceived therefore that the knowledge of the ancients on this subject was very circumscribed, for notwithstanding the immense additional discoveries of species since that period, new species are almost constantly exhibiting themselves to the searching eye of botanists who are seeking for them and studying the habits of those already known.

Very little was known to purpose on this point until the 19th century. The discovery of many more plants in America, induced Louis XIV. to send here a celebrated mathematician and botanist named Plumier, styled "botanist to the King." He made three voyages, and effected more in the discovery and description of American plants, than any of his predecessors. The invention of the microscope not far from this period added greatly to the advancement of this science.

But Linnaeus, born in 1707, (died 1778,) did more than all who had gone before him, to bring the science into system, and has been honored by the scientific with the title of *Prince of Naturalists*. Perhaps no name will bear comparison with Linnaeus so well as Jussieu. The latter instituted a method of classing plants according to certain distinctions in the seed, which were found to be universal, and this is now considered the best mode of natural classification that has been discovered. This plan is called *natural*, because it aims to unite into groups, such genera of plants as resemble each other in medicinal and other properties. But Linnaeus' system is called *artificial*, because by a certain rule of his, plants are brought together which have no resemblance in their properties. As I have not room here to explain or describe either, though both are now adopted, I must refer my readers to the books.

The number of authors on Botany is almost incredible. I have now before me the names of more than 400, but will select but few, and those for individuals who may wish to study the science and are desirous to know the books most esteemed. "An Introduction to the Natural System of Botany," by Prof. John Lindley, of London University, and also his translation of Richard's "Observations on the structure of Fruits and Seeds," are both valuable works, as also Dr. Withering's systematic arrangement of British plants. But the principal works on Botany of the United States, are those of Michaux, Muhlenberg, Pursh, Elliott on Southern Plants, Barton's, Darlington's, Torrey's and Bigelow's Floras, Sumner's Compendium, Nuttall's Elementary Work, Dr. Beck's Botany, Prof. Eaton's Manual, and Mrs. Lincoln's Familiar Lectures on Botany. For students in New England, and especially those who wish to commence the science, the last two named, I conceive to be preferable to all others. If the two works were blended in one, it would

greatly increase the value of both, and would then be nearer the book that is wanted, than any that I can suggest. It is believed that a short sketch of the

GEOGRAPHY

of plants may not be wholly uninteresting to any of your readers, because most persons would imagine that the same latitude, though in different countries, would produce the same plants. That is, that those of our own country would be the same in Europe in the same latitude; or that those at the Cape of Good Hope would be the same as those in the south of Europe; but this is by no means the fact. Each separate region of the globe is occupied by distinct groups of species. This must excite curiosity and inquiry how this should happen. Humboldt in his "Personal Narrative," says, "that every hemisphere produces plants of different species; and it is not by diversity of climates that we can attempt to explain why equinoctial Africa has no laurels, and America no heaths; why the Calceolaria is found only in the southern hemisphere." I may add, that there are more than 400 species of the latter found in South America, and they extend even to Cape Horn. What is very extraordinary and unaccountable, there are no rose bushes in the southern hemisphere, although Florists enumerate no less than 900 sorts of roses in the northern hemisphere!

It is not difficult, says De Condolle on "Botanical Geography," to find two points in the United States and in Europe, or in equinoctial America and Africa, which present all the same circumstances; as for example, the same temperature, same height above the sea, a similar soil, an equal dose of humidity, yet nearly all, perhaps all, the plants in these two similar localities shall be distinct. Circumstances, therefore, different from those which now determine the stations, have had an influence on the habitations of plants.

This circumstance does not refer to a few plants only, but the diversity is almost complete. De Condolle observes that out of 2891 species of phænogamous plants described by Pursh in the United States, there are only 385 which are found in northern or temperate Europe. M. Humboldt and Bonpland in all their travels through equinoctial America, found only 24 species of the same species—(lands not improbably once united.) On islands quite remote from continents, the number of plants (as well as animals) is comparatively small; but a large proportion of the species are such as occur nowhere else. In the Canaries, out of 583 species of phænogamous plants, it is said that 310 are peculiar to these islands, and the rest identical with those of the African continent. But in the flora of St. Helena, which is so far distant even from the western shores of Africa, there have been found out of 61 native species, only two or three which are to be found on any other part of the globe. See Lyell's Geology, vol. II. page 13. It appears also, that marine vegetation is equally diversified with that on the land of different countries. "They are very few specimens," says Lyell, "that are common to the coasts of Europe and the United States, and none common to the Straits of Magellan and the shores of Van Diemen's Land." As was observed in my last number respecting zoophytes living 20 feet deep in the Ocean, it is said that plants are found growing and exhibiting beautiful colors at the extraordinary depth of 1000 feet under water, where darkness must reign more profound than night; for what ray of light can penetrate to such a depth! That the species in different parts of oceans should be so dissimilar, is more remarkable than the diversity on land, because most marine plants are found occasionally floating.

"Flung from the rock on ocean's foam to sail,
Where'er the surge may sweep, the tempest's breath prevail."
And thus the seeds would be conveyed, as we should suppose, to every shore. But I must close this article, and inquire of your readers whether the more they know of God and his works, the result of reflection thereon is not calculated to humble the pride of man, and exalt the glorious name of Him who made and governs all?

"None can the life of plant or insect give,
Save God alone: He rules and watches all;
Scorns not the least of all His works; much less
Man, made in his image, destined to exist
When e'en yon brilliant world shall cease to be.
Then how should man, rejoicing in his God,
Delight in his perfections, shadowed forth
In every little flower and blade of grass!
Each opening bud, and care perfected seed,
Is a page where we may read of God."

Yours,

AMICUS.

For the Christian Secretary.

REMOVAL OF MINISTERS.

BR. CUSHMAN,—will you permit me (amongst the multitude) to offer an opinion upon one part of this subject; on no other feature of it shall I ask leave to do more than express a few desultory thoughts.

Moral obligation holds as strongly upon all ministers as upon any other class of men; and perhaps stronger, in so far as they are required to be examples to the flock; and to do nothing which shall bring blame on their ministry. So are all Christians enjoined to give no offence, or to lay stumbling blocks in a brother's way.

There happens some instances of removal which appear to me manifest violations of moral obligation, and moral rectitude; such an one as this, for instance. A minister accepts the request of a church to serve them in the ministry for a given time. He also agrees on his part, that the compensation offered him is satisfactory; and, at

the expense, and by the labor of his new charge, he is removed to their place.

Such a man shall be so happy as soon to unite in himself, his ministry, and his pastoral intercourse, the entire approbation and affection of his hearers. All shall be pleasure and encouragement in the church and congregation; and faith looks forward to days of spiritual prosperity. In the midst of such a state of things, and each party bound by mutual covenant, the minister surprises his people with the announcement that he must soon leave them. He is offered more money than they care to give him, (and which he agreed to accept) and forthwith begins to talk about duty, and a more extensive field of usefulness; terms so hackneyed and perverted at this day, as to have become ineffably disgusting to both saints and sinners; and, in most cases, are known to mean nothing less or nothing more than, a more extensive purse of money. Well, he goes—but how? Being determined to leave, and perhaps having already entered into preliminaries to serve others, he of course asks a dismission, which his people, knowing they cannot retain their man, are virtually compelled to grant; feeling themselves cruelly mocked by the request—but the vote passes, and this saves the standing of the delinquent, and is all he wants—except his salary up to the moment of dismission.

I have supposed a strong case, but the like of which has, perhaps, been witnessed more than once by most of your readers. Now I believe such acts to be flagrant violations of moral honesty between man and man; and the more flagrant is the violation, by all the sacredness of the services engaged to be performed, and the immortal blessings which might have resulted from their faithful performance; or the soul-destroying influence which delinquency may exert upon the unconverted, to say nothing of the tribulation inflicted upon the church.

But one circumstance now occurs to me, which can justify a minister situated as above, in rendering himself from a people against their will, before the expiration of the term of his engagement. And that is, a failure on their part to do by him as they agreed to do. He was induced to pledge them his time and labors, only upon such engagements as they entered into; and a delinquency on their part, seems to me to justify a minister in leaving them at any moment he may think best after such delinquency; but not otherwise.

As no minister is blameworthy for having a larger salary offered him, provided he was not seeking it; it may be asked what he should do with such an offer? I answer,—if he is desirous to forego present usefulness and the affectionateness between present and offered amounts, let him go directly to his collected people, and like an honest man, tell them frankly and ingenuously the whole story, and his feelings upon the subject; saying nothing about increased usefulness, nor using any cant, but simply talk of it as money, as in fact it is; and wherein it would benefit him. And then leave his people to consider his case, and freely to decide whether they are willing to part with him before the expiration of his term; and like a Christian abide the award. Ministers would have little to fear in such a course, and they would at least save the ministry and religion from scandal.

As my paper is full, all desultory thoughts must be deferred except the remark, that as long as churches, like managers of theatres, will bid highest for the best actors; and ministers remain subject to like passions as other men, uprootings and tossings of ministers from place to place, will cease only at a period indefinitely remote.

Yours,

A. B.

For the Christian Secretary.

SERMONS FOR THE FAMILY. NO. 8.

On the ability and inability of sinners.

"Whoever will, let him take of the water of life freely." Rev. xxii. 17. "No man can come to me except the Father which sent me draw him." John, vi. 44.

Every person in a state of unbelief, loves darkness rather than light, because his deeds are evil. One may say, why am I condemned for not coming to Christ, if I cannot come, unless the Father draw me? The answer is plain. The sinner chooses not to come. In this he is guilty. Let us reason together on the subject. The sinner is not without natural ability. But he is unable in a moral sense. To illustrate this, if a parent says to his child "rise up and come to me," and the case is such that the child is deaf and blind and lame, that he cannot hear, nor see his father, nor walk, we may conclude that he is laboring under a natural inability—he is not able to obey, nor guilty for not obeying. But when a parent requires the same of his son who is in health, the child may say, I cannot come now, I am busy thus and thus, or he may be so unnatural as not to love to obey his father. This cannot, or inability, is a moral inability—it is a will not. In the first case, the child is clear from blame, but in the latter, he is guilty. This is the case with sinners. They will not come to Christ that they might have life. Another case to illustrate this doctrine. Joseph's brethren could not speak peaceably unto him. Truly they were guilty for indulging such feelings of hatred. So with the sinner, his inability is his choice. He hates the Saviour without a cause, and nothing but the drawing of the Father will effect his salvation.

"None but a power divinely strong,
Can turn the current of the soul."

But when the heart is changed by the Almighty grace of God, it comes to the Lord Jesus Christ, so says our Lord. "Every one that hath heard, and been taught of the Father, cometh to me." The provisions of the Gospel are abundant.—Life, even the water of life, is given freely to all who will come and take the same. Every lost, broken-hearted sinner is encouraged to come.—The conclusion then is plain; our inability consists in sin, our hatred of holiness, and our love of sin. Can a man's sins excuse him, while he may

plead that he loves his sins so much that he cannot be sorry for them, and hates the Saviour so that he cannot love him? This state of mind would continue in all mankind, were it not for the everlasting love of God in calling some to holiness and life.

He that cometh to him he will in no wise cast out; and the coming, the believing sinner, cheerfully ascribes his salvation to the love and drawing of the Father through the death of the Son, and by the power of the Holy Spirit.

In my clay, beneath my sin,
I sunk in sorrow low,
Without the power to mourn my pain,
And knew not where to go.

But Jesus made me hear his voice,
And drew me with his love,
And made me drink of heavenly joys,
That flow from realms above.

E.

DIALOGUE ABOUT FAITH.

Rebecca.—Good afternoon Elizabeth; I am glad to see you. But what is the matter? You look sad.

Elizabeth.—I have been thinking of those little girls in our school, who have lately embraced religion.

R. And what do you think about them?

E. They certainly appear happy;—much more so than myself. I wish I had religion.

R. I am glad to hear you say so; only forsake your sins, and believe in Jesus; you, too, may be made happy in his love.

E. Well, so my teacher tells me; but I don't quite understand what it is to believe in Jesus to the saving of the soul.

R. Before any one can believe in Jesus, he must feel himself to be lost, ruined, undone, and without the hope of remedy in himself.

E. That's just my case; I know and feel that I have broken God's holy law, and justly merit his displeasure. I know too, that I can not make myself any better. I would repent and believe, if I knew how; but I think I need more conviction.

R. Are you convinced that you are lost; and that unless Christ saves you, you must perish forever?

E. Yes, I am.

R. Well, that is conviction. For, as the poet says—

"All the fitness he requireth,
Is to feel your need of him."

E. But I cannot weep on account of sin as some do.

R. There is no merit in tears. If you are sorry for having sinned against God—sorry enough to turn from sin and seek Him, He has he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

E. But does that promise apply to my case?

R. Yes, as directly to you, as though there never had been, nor never would be, another sinner on earth.

E. You astonish me! Can it be possible that the holy God whom I have sinned against all my life long, has condescended to make such encouraging promises to me?

R. Infinite condescension! Yes to you—to me, to all! Now my dear Elizabeth, go to God, in the name of Jesus, confessing your sins, and implore his pardoning mercy! not because you weep, or forbear to weep; neither because you pray, but because Christ has died to save you, and God has promised to receive you, if you come in Jesus' name; and when you go, pleading the merits of his death, who now pleads in heaven for you, you must believe you will then receive the things you ask for. His faithfulness stands pledged to receive you. Believe that He does now receive and pardon you, and peace will flow from believing,—that peace which the world can neither give nor take away."

E. Thank you, Rebecca. I think I now understand better than I did, how "to believe and be saved."—S. S. Messenger.

PRAYER AT SEA.—If prayer was not instinctive to men, it is here that it would have been invented; by being left alone with their thoughts and their weaknesses in the presence of the abyss of the heavens, in the immensity of which the sight is lost, and of the sea, from which they are only separated by a fragile plank, the ocean roaring meanwhile, whistling and howling, like the cries of a thousand wild beasts, the blasts of wind making the cordage yield a harsh sound, and the approach of night increasing every peril and multiplying every terror. But prayer was not invented; it was born with the first sigh, with the first joy, the first sorrow of the human heart; or rather man was born to pray, to glorify God, or to implore Him was his only mission here below; all else perishes before him or with him, but the cry of glory, of admiration, or of love, which he raises to the Creator, does not perish on his passing from the earth; it re-ascends from age to age, in the ear of the almighty, like the echo of his own voice, like the echo of his own magnificence. It is the only thing in man which is divine, and which he can exhale, with joy and pride, for this pride is a homage to Him to whom closer homage is due, the Infinite Being.—Lamartine's Pilgrimage to the Holy Land.

PRIVATE DEVOTION.—He must know little of the world, and still less of his own heart, who is not aware, how difficult it is, amid the corrupting examples with which it abounds, to maintain the spirit of devotion unimpaired, or to preserve in their due force and delicacy those vivid moral impressions, that quick perception of good, and instinctive abhorrence of evil, which form the chief characteristic of a pure and elevated mind. These, like the morning dew, are easily brushed off, in the collisions of worldly interest, or exhaled by the meridian sun. Hence the necessity of frequent intervals of retirement, when the mind may recover its scattered powers; and renew its strength by a devout application to the Fountain of all grace.—Hall.

REVIVALS.

From the Religious Herald.
MONTGOMERY, Ala., Dec. 13, 1839.

Brother Sands.—This branch of the Lord's vineyard, has also received some tokens of the Divine presence.—When I came here last Spring, this church contained only eighty-six members; but among these, there were some who seemed to live for the sake of the gospel. Notwithstanding the church had been without a regular pastor, these few members, for nearly two years, kept up a Sabbath sun-rise prayer meeting, besides another prayer meeting during the same holy day, and a Tuesday night prayer meeting.

Brother Jesse Hartwell was chosen pastor in January 1833, and supplied the pulpit one or two Sabbaths, and then, on account of infirm health, was obliged to resign.

Since the re-establishment of stated worship, which was suspended when brother De Votie left the church, our congregations have been unsurpassed in town, either in numbers, respectability, or serious attention to divine service. Up to this time, there have been additions to our number, sufficient to swell it from eighty-six to one hundred and sixty-eight. Forty-four have been baptized since the 1st of October, twenty-four whites, and twenty colored persons. Twenty-one of this number, were baptized in the noble Alabama, last Sabbath, a colored ordained minister of the gospel, whose praise is in all the churches, assisting me in the baptism of the colored persons. The discourse was very great at the meeting house, before the administration of the ordinance, and the banks of the river were crowded far beyond any former occasion, when the candidates were buried with Christ in baptism.

About 50 have also recently connected themselves with the Methodist church, and a few with the Presbyterian church.

The population is about four thousand; and there is a Methodist, a Presbyterian, an Episcopal, a Roman Catholic, and a Universalist church, besides the Baptist church.

In the gospel bonds, yours,
W. CAREY CRANE.

From the Vermont Telegraph.
PASSUMPSIC, Vt. Dec. 16, 1839.

Dear Br. Murray:—

Last Sabbath we again enjoyed the privilege of hearing eight more of our dear friends relate their Christian experience, and of burying them with Christ by baptism.—Sixty-three have now united with this church by baptism, and ten by letter and experience, making seventy-three that have united with us since the revival commenced. We still ask an interest in your prayers, that God may still convert sinners, and that there may be additions made to his church such as shall be saved.

Yours, affectionately,
BAXTER BURROWS.

To the Editors of the Christian Secretary.

DEAR SIR.—Believing that accounts of revivals of pure and undefiled religion often prove a source of gratitude, joy and encouragement to the people of God, and not having seen any notice in the Watchman of the work of grace in this place, I send this brief sketch for insertion, if its publicity should be deemed expedient.

In April last, a Baptist church was organized in North Kingston, under the pastoral care of Rev. Joseph W. Allen. Soon after the constitution of the church, an awakening commenced in the society, which continued through the summer and autumn. As the fruits of this time of refreshing from the presence of the Lord, brother Allen has had the pleasure of burying above forty with Christ in baptism. In Wickford a goodly number of the youth have sought and found the Saviour. Brother James R. Stone, who is laboring acceptably and successfully in that place, has recently had several seasons of baptizing in which willing converts have joyfully followed the footsteps and obeyed the voice of Jesus. May the good work spread until the triumphs of the cross shall become complete in that village.

In Voluntown, New London county, Conn., a powerful revival is now in progress. Oh that in these dark and trying times in the church and in the world, men, especially Christians, would seek the Lord, and by unfeigned repentance, turn away his fierce anger from our country. Let all who love Zion, pray for her prosperity, that she may break forth upon the right and the left, and one universal revival of primitive Christianity gladden the church and bless the world.

JOHN H. BAKER.

Bro. P. W. Roberts, of Lafayette City, La., writes us under date of Nov. 20, stating "that since the ordination of the elders in the African church, of which he informed us last spring, the Lord has owned and blessed that church, and added many to their numbers, and several are now ready for baptism. Their discipline is rigid and strict. They are now allowed by the city authorities a regular place of worship." He also states that there is but little doing among the white Baptists. He inquires—"Is there any of the Lord's ministers that can come to New Orleans and help us? The harvest is great, and the laborers few."—Cross & Journal.

The Baptist church at Fairview, Ia., has increased within the last three months from 20 to 100 members. At Cumberland, in that State, 23 were lately baptized, and at Brandywine, 40.

We are informed that not far from thirty have been hopefully converted in Brentwood, N. H., a large portion of whom are young men. May the Lord carry on his work.—Bap. Register.

In Sanford, Me., a revival has commenced and Br. G. Cook has baptized seventeen.

REVIVALS.—Brother Nixon writes us thus:—"A fine religious feeling in the congregation of Little West Fork church, Montgomery co. Tenn., where he met brother Reuben Ross and others in a meeting which they protracted several days. As the result of this and a two days' meeting a few days previous, seventeen were baptized."

Professor Jewett writes as follows:—"Doubtless you will be interested to know something of

the prosperity of Zion in this region. The Autumn now closing has been illustrious for the rich display of divine grace in Alabama. Revivals have been enjoyed in almost every section of country, usually in connection with protracted religious services. About fifty were hopefully converted during a protracted meeting in this place, (Marion,) in October. About the same number have been baptized in Hamburg, seven miles below. In all the counties around us, similar results attended the means of grace. More than one hundred have recently joined the Presbyterian and Methodist churches in Greensborough, in Green county."—Banner and Pioneer.

ORDINATION.—On Sabbath evening last, Mr. J. Weston was ordained to the work of the gospel ministry in the Marlboro' Chapel, in conformity with the vote of a council, composed of ministers and delegates from the several Baptist churches in this city. Order of services as follows:—Introductory prayer, Rev. Mr. Black, pastor of the church of color in Belknap street; Sermon, Rev. Robert Turnbull, pastor of the Boylston street church; Ordaining prayer, Rev. Dr. Bolles; Charge, Rev. Mr. Colver, pastor of the Free Baptist church; Hand of Fellowship, Rev. William Collier; Benediction by the candidate.

Brother W. is soon to sail for Jamaica, to be engaged in preaching to the colored population of that island. We wish him the greatest amount of encouragement and success in his commendable enterprise, and we should rejoice to see many more following his example. An important field now presents itself, in a highly important crisis. The social and religious condition of those islands is now in a forming state, and the importance of a salutary and powerful influence at the present time is easily seen.—Chr. Watchman.

CHURCH CONSTITUTED.—A communication from Elder John Padon, mentions, that on the 4th Sabbath in November, himself, E. J. Palmer, J. S. Brown and Wm. Vanhooser, (three licensed preachers,) held a meeting on Cahokia Creek, in Madison county, Ill., ten miles north of Edwardsville, where they constituted a Baptist church of 9 members, and baptized two converts.—Banner and Pioneer.

MEETING HOUSE OPENED.—We learn from Elder Thomas Powell that the Baptist church in Canton, Fulton county, Ill., of which Elder G. B. Perry, L. L. D., is pastor, has erected a neat and commodious house of worship, which was opened on Saturday, October 26th. Elder Powell preached a sermon on the occasion from Psalms lxxiv. 10. The other services were performed by the pastor, aided by Elder Kimball, of Upper Alton, Elder Bartlett, of Knoxville, and Elder West, of Canton. The meeting was protracted for a number of days. The Spirit of God descended upon the people, and many sinners were converted.

Dr. Perry, at the time Elder Powell left, had baptized 14, and more were expected to follow.

From the Christian Watchman.

BURMAN THEOLOGICAL SCHOOL.
Extract of a letter recently received from Rev. E. A. Stevens, missionary in Maulmain.

MAULMAIN, APRIL 25, 1839.

I am happy to inform you that I have commenced the work which I had anticipated with so much pleasure. I have however, made but a beginning. Several weeks since I called in all the assistants at the station, at 3 o'clock, P. M. and instructed them twice a week in the Epistle to the Romans. They seem to be very much interested in it; and I now call them three times a week. Day before yesterday, I took another step and received one young man to be a daily student. I have with him two recitations a day, one in the Elements of Astronomy, the other in the Scriptures. I am truly happy in this work; it is so entirely in accordance with my predilections, and it is a work so loudly called for in existing circumstances. I am resolved with the help of God, to begin with what I can obtain and to persevere.

May 5. Since writing the above, I have received two new students from Tavoy, and before the close of the rains which commenced this month, I expect several more. I have, to me, a very interesting Bible Class. All the preaching assistants of the station are present, and sometimes they pry into the deep and unexplored things of God. At our last recitation on the 5th of Romans, they inquired into the origin of evil, and when in reply to one question I said, "I do not know," I was again asked, "what shall I answer if an objector brings up this difficulty?" "Tell him you do not know," was the reply. "Ah, this is very hard." "I do not know" is very difficult for them to say in argument. That they must say so in regard to some things, they have yet to learn.

You enquire, "when heathens are converted to Christianity, is there in the process any perception or recognition of what we call the external or historical evidences of Christianity?" or is it the deeply seated sense of guilt, and the adaptation of the gospel to give peace of conscience, that is more manifest?" So far as the experience of this mission is concerned, the answer is very easy. The historical evidences of Christianity have scarcely any weight in argument; the people are not prepared to appreciate them. Mr. Judson has said, that at times he has endeavored to argue from that source of evidence, but never has succeeded. His opponent would very soon either become listless and inattentive, or would get up and go away. One or two others I have heard remark to the same purpose, and my little experience is entirely coincident.

On the contrary, the internal evidences of Christianity are never without their weight. The truths which it teaches, commend themselves at once to the conscience, and induce a conviction of their being true. Among these truths, Mr. Judson observes that he thinks the existence of an eternal God is the most weighty with the Burmans. They are not uniformly so much affected by the doctrine of the atonement. Among the Karens, on the other hand, according to Mr. Vinton, this latter doctrine is the most efficacious. They have always believed in the existence of an eternal God, but supposed that that God had left them and now they were ignorant of him. So when the missionaries came, standing upon this

vantage ground they taught them the character of "the unknown God," and what he had done for them. And an argument which they frequently use among themselves is one drawn from a comparison between Gaudama and Kacha-yua, in reference to what they have respectively done for men: Gaudama has done nothing for men, but Kacha-yua gave his son.

Thus does our holy religion speak for itself; yet naught but the Holy Spirit can cause it to bring salvation to any soul. There are now in this city many whose minds are convinced, but who are yet not able to face the opposition and persecution which attends the followers of Christ. They say candidly, that they dare not deny that Christianity is true, but the people generally follow the customs of the fathers, and they too cannot forsake them. How emphatically true it is, that the Spirit only can "cause the dry bones to live." Pray for us and for the people.

June 17. Yesterday one Burman and two Karens were baptized. Two other Burmans are asking for baptism. I am expecting to baptize two soldiers next Sabbath.

AMERICAN BAPTIST MISSION.

CIRCULAR.

Necessity of Increased Contributions.

It is estimated that the expenditures of the Board for the year ending April 15, 1840, exclusive of appropriations from Bible and Tract Societies and the U. S. Government, will amount to \$70,000. In other words, the Board will need that sum from auxiliary societies, churches and individuals who contribute directly to their funds in order to carry forward their operations without embarrassment. The expenditures of the preceding year, aside from appropriations as above, were \$78,475 37. Two thirds of the financial year have now gone by, and the amount already realized from the sources specified, is \$34,000, or less than one half of the sum required, being an average monthly receipt of \$4,250. A similar ratio for the four remaining months would give an additional sum of \$17,000, making a total of only \$51,000 for the year, and showing a deficiency of \$19,000.

The necessity of an immediate enlargement of the receipts of the Board, to the amount indicated, viewed simply in connection with the number and resources of the community whom the Board represent, would be occasion for slight solicitude. In times even of pecuniary embarrassment, a very small amount of Christian self-denial and sacrifice in the professed disciples of Christ, of the Baptist denomination, throughout the land, would not only forestall a threatened deficiency of a few thousand dollars, but enable the Board to prosecute their work with a steadiness and vigor proportionate, in some measure, to its claims. The ground of our solicitude lies deeper. It is the degree of piety—of devotedness to Christ—among this portion of his followers, which is intimated by the small amount of their offerings on his behalf, and by the efforts which need to be made to induce even these.

Can it be, that the piety is genuine,—one with from heaven to die on the cross—which waits to be entreated to extend the benefits of his death to the perishing, and even then contributes only by the rule of the present emergency? Can such piety, at best, be healthful and vigorous, and can it minister honor to Him whom it professes to love and revere?

In years that are past, it was a reason with some for withholding their contributions, that sufficient funds were already accumulated, in the then existing dearth of suitable laborers. There were channels of Christian beneficence more scantily supplied, and objects of sympathy and duty in more immediate need. But that season of comparative sufficiency is at an end. The available funds of the Board, on the disbursement of which no restrictions were laid by the donors, are expended, and the only dependence of the missions henceforward, for maintenance and enlargement, are benefactions yet to be made. This impoverishment of their funds, the current receipts not being greatly enlarged, had been clearly foreseen, and has been distinctly and repeatedly announced; but the announcement has had with few the effect which fervent piety and benevolence seldom fail to secure! by many, very many, we fear, it has been heard to be forgotten.

The indifference which has so extensively prevailed in regard to the most urgent representations of the Board, may have been owing, in part, to an impression that missionary appeals command general attention, and are favored with quick returns. The Board it is said, "are limited to no section of the country, and to no sex, occupation, or age. They may freely and emphatically speak to hundreds of thousands, and the accumulated aggregate of their gifts, though severally minute, will provide an abundant store. Thus the goodness of our cause has been turned to hurt, and the favor which it has gained has proved superficial and inert in proportion as it has been widely extended. This injurious misapprehension should be corrected. The effective supporters of the missionary enterprise, who give heed to its claims, and sympathize in its vicissitudes, and come promptly to its aid when in danger, as for a personal concern, are comparatively few. The feeling too often awakened, is unthinking and evanescent; it bears no fruit.

The early, pledged and faithful friends of missions must not relax their exertions, in the hope that others, who at best can but fulfil their own service, will supply what is lacking in theirs. Will it be said that the inadequacy of our receipts results from the late general pecuniary embarrassments? We admit, as a general fact, that to give liberally in times like the present, may involve more than ordinary inconvenience, and exact an unwonted exercise of Christian benevolence and self-denial. But what amount of self-denial has been called into exercise hitherto?—How severe and how extensive the privations incurred by individuals and churches—the sufferings that have been actually felt—to fill up, in this service, what remains of the sufferings of Christ? A few solitary instances, excepted, privation and suffering, for this object, are not to be found among us. The methods of self-denial and retrenchment, for the sake of Christ and the heathen, by a vast majority of the members of our communion, are yet to be learned. A single dollar a month from one in a hundred of her communicants, would at least save our missions from

distress. Is there one in a thousand, who gives this monthly sum?

But whatever the occasions of the inadequate receipts of the treasury, or the amount of self-denial contingent to their necessary increase, that increase, we trust, will be speedily made.—The known and tried contributors to the funds of the Board, who founded, and have thus far supported the missions, have not become weary of their charge. Their sympathy for the perishing heathen is not ready to vanish away. They are not incapable of the efforts and sacrifices required to effect their salvation. But it is necessary, dear brethren, that you know—that your minds become thoroughly possessed with the facts—that EVEN NOW THE MISSIONS ARE SUBJECTED TO PAINFUL EMBARRASSMENT; THAT ALREADY THE BOARD HAVE BEEN COMPELLED, IN ALL THEIR MISSIONS, TO RESTRICT AND RETRENCH THEIR ALLOWANCES, AND IN SEVERAL INSTANCES TO WITHHOLD SUPPLIES; and that instead of attempting to enlarge, THEIR VERY PRESENT SOLICITUDE IS TO REDUCE THEIR OPERATIONS WITH THE LEAST POSSIBLE DISASTER.

It only remains that, with these facts in view, you determine what amount you will contribute for the relief of the missions, and contribute that amount without delay. A few more months like those of the closing year, and the suppression of our schools, and the dismissal of our native assistants; the press will be stopped; the translation of the scriptures and the preparation of tracts will cease; our missionaries—as many as shall survive the overwhelming calamity—will return, and our missionary service will be ended. To prevent this catastrophe, we repeat it, we MUST HAVE YOUR HELP, and that speedily. Let no one wait for another. Let every church, and every individual, decide independently how much they owe their Lord, and whatever they can do for his glory and the salvation of the heathen, do quickly.

Baptist Miss. Rooms, Dec. 16, 1839.

Editors of Baptist papers, will confer a favor by copying the above.

OCCASIONAL THOUGHTS.

Testamentary donations to benevolent purposes are, on several accounts, of a character to be suspected.

The present life is never well spent, unless it has reference to posterity and eternity.

No man is so prudent as he who makes peace with God.

No man is so brave as he who is afraid of sin. Every calamity of life is tolerable to him who has a good conscience.

History will probably speak of the present as an age of enterprise and innovation, true zeal and fanaticism, improvement and fickle change, industry and criminal speculation, piety and profanity, strangely operating in the same community. There is much evil, but some good. The good that is seen is, by excess, often converted into evil. If the next age shall be sober, it will have the means of great wisdom. If not, it will be very bigoted in its attachment to old things, and will in operation will produce very decided results in some form.—Watchman of the South.

SEAMEN.—May it not be the case that Christians, who have never been "in perils in the sea," and who live remote from the disasters of the coasts, too often forget the mariner in their prayers? There have of late been many violent storms. Not only much property, but many lives have been lost. To those pious seamen, who have thus exchanged worlds, the exchange has been gain. But how few sailors are pious. It is to us an affecting thought, that our Saviour's ministry began among a seafaring people, and they that had long sat in darkness, saw a great light. Reader, pray for the seamen.—Jb.

MEDITATION A MEANS OF PROMOTING REVIVALS.—The closet is the first place of preparation for the labors of a revival. The closet is a place of prayer but of prayer preceded, and followed, and prompted by meditation. Meditation is the pulpit of the closet. It is the voice of reason and of conscience, preaching to the heart. Meditation causes the heart to burn, and awakens an eager thirst for holy action, and inspires reliance on God through all the soul. Meditation produces repentance and holy indignation against sin, and humbleness of mind. Meditation guides to communion with God, promotes a sweet intercourse with heaven, overcomes the depressions of earthly wo, and qualifies for conflict with the world, the flesh, and the tempter.

Christians in a closet should meditate upon many a holy text—upon the soul and its eternity, and its redeeming God. They should meditate upon the offers of mercy, and human depravity resisting, and Divine Grace subduing, and the glory of God resulting.

They should meditate on their relations to God, to mankind, to each other, and to their domestic circles—upon their duties springing from them—upon the immeasurable interests connected with them.

To the closet, to the study, to the work of meditation, go first then, O Christian, daily. There let the day begin; there let the midst of the day be fastened; and there let the end of the day be spent.

Begin this work, O slumbering Christian, today. Begin, O zealous Christian, with augmented vigor. It will keep thy zeal pure, and warm and wise.

Pray with meditation. Action thence originating will be blessed, because it will grasp the promises and flow forth beneath the conquering agency of God.—Evangelist.

CONSISTENCY.—The American Bible Society refused to appropriate money to aid us in circulating our translations of the Bible, for the reason that our Missionaries had translated the whole Bible, and baptize in the English version to read immerse. The Pedobaptists have a Russian version as follows, and the Bible Society have no scruples of conscience about making appropriations to it:

"They have published Dr. Morrison's translation, in which by a circumlocution, he renders baptism, 'I perform a watering ceremony upon you!' or as Mr. Abee says he has it, 'I make a wash upon you!'" They have voted aid to circulate the Russian and Slavonian ver-

sions, in which baptize is neither translated nor transferred, but thrown out of the Bible altogether, and in its place supplied the word *kristiti*, "to cross you in water unto repentance!" verses 13, 14, &c. "Then cometh Jesus from Galilee to Jordan unto John to be crossed of him. But sed of thee, and comest thou to me?" "And out of the water!" Mark, xvi. 16. "He that believeth and is crossed shall be saved." John iii. 23. "And John also was crossing in Enon there, and they came out and were crossed!" Luke xi. 38. "And when the Pharisee saw it, he marvelled that he had not crossed before dinner!"—N. H. Bap. Register.

STILL HIGHER ATTAINMENTS.—Beware of sinking into inaction, or of feeling that the work of Christian holiness is raised to its perfection in your own experience. Beware of apologetics for sin while resisting error—of seeming to think for a moment that the fact of imperfection is an excuse for it. See how the artist toils—the painter, laboring for perfection; still studying opportunities for improvement. How, then, should the Christian toil! He is laboring to fashion his whole moral character after the image of God; to develop all the varied powers of love; to enlist, unfold, and employ in the cause of Christ, all the intellectual and social energies of his nature; to break up all the unsealed fountains of emotion, as did the poor woman her alabaster box, and pour the fresh perfume at the Saviour's feet. He will be anxious that the searching eye of his beloved Lord shall see no blemish in him. He will feel that every vital element of his being is to be consecrated, and trained, and habituated to the glorious service.

O what a study—what a field of effort this! And then the world is so wide, and opportunities of usefulness are so many, and the rewards of self-denial so great, and the very service itself such perfect freedom, that his only watchword should be—"Onward! onward!"—N. Y. Evangelist.

LIGHT AND TRUTH PREVAILING.—We were present last Sabbath week, when a good Methodist brother baptized some six or seven persons in our pool at this place. To us this was an interesting scene. We could but regard it as a token for good, as a sort of evidence, that the sprinkling ceremony has attained to its dotage. A number of our villagers were present; we hope they went away and read, with a view to satisfy their minds, whether such a proceeding receives any support from the word of God.

To Baptists, it is a matter of gratitude to the great Author of truth, that instances like the above, are multiplying every year. Whether it is owing to the fact, that children now read in school, the plain, unsophisticated account of this subject found in the New Testament, or to some other cause, we know not; but evidently, the number of scriptural baptisms (we mean immersions) both among ourselves and others, is increasing constantly to a surprising extent. A spirit of inquiry is abroad in the community which is to be arrested easily.—That immersion is baptism, all with one voice agree; but whether any thing else will do as well, the candid and the pious will inquire. The communion or the severance of Christian denominations is involved in this question, and it ought to be looked into with diligence and prayer.—Georgia Ch. Index.

AN OLD WOMAN.—Some gentlemen belonging to a Bible association called upon an old woman, and inquired if she had a Bible. She was very angry at being asked such a question, and replied, "Do you think, gentlemen, that I am a heathen, that you ask me such a question?" Then, calling to a little girl, she said, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired she would not take the trouble; but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered; on opening it, the old woman exclaimed, "Well, how glad I am that you called and asked about the Bible! here are my spectacles! I have been looking for them these three years, and did not know where to find them!" Might not she be called a heathen?

CHILDREN IN SPAIN.—Says Mr. Beadle, while stopping at Cadiz, on his way to Smyrna, "Ten thousands of children who are rising up in Spain have no religious instruction,—no kind Sabbath school teacher to direct them in the way of life, and labor for their eternal well being—no pious, praying parents to remember them before God, and anxiously urge them to flee to Jesus for hope and salvation. All is darkness, and ruin and death! As their fathers have gone before them, so do they follow after, like sheep to the slaughter." The same is true of the thousands and millions of children in most nominally Christian countries, and throughout the Pagan world!

IMPROVEMENT OF TIME.—The lights of heaven do not shine for themselves, nor for the world of spirits, who need them not; but for us—for our pleasure and advantage. How ungrateful and inexcusable, then, are we, if, when God has set up these lights for us to work by, we sleep, or play, or in any way trifle away the precious moments given us, and thus burn our master's candles, but mind not our master's work! This day, when passed, can never be recalled. Oh for grace to improve it to the glory of God and the salvation of souls!

Sixty persons were baptized yesterday by the Rev. Morgan J. Rhees, of the Baptist Church of Trenton. The ice was cut away for the purpose in the Water power race way, at a place near the church. Persons immersions occupied about forty minutes. Persons were employed to stir the water, during the performance of the rite, to prevent its freezing. A very large concourse was gathered to look upon this unusual occurrence, many of whom stood upon the ice; and the boys were skating around them, at the same time.

A protracted meeting has been held in the Baptist Church for several weeks, and a great many have applied for admission to the church.—Trenton A. J. Gazette.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 10, 1840.

OUR FOREIGN MISSIONS.

We bespeak for the Circular in a preceding column, an attentive, a prayerful, a conscientious perusal. It is copied from the Magazine for the present month; and from this and other sources of information, we know that the present condition of our missionary affairs is one of peculiar anxiety to the friends of the cause. Seldom, indeed, in the whole history of our missionary operations, have our brethren of the Foreign Mission Board felt so painful a solicitude as at this moment. It is a crisis which calls for immediate, decisive and efficient action. Shall the call be unheeded? Must our Eastern missions be suspended—our presses be stopped—the little bands of converts gathered from among these benighted millions, be left without a guide, without encouragement, without assistance—and must the millions which remain be left to die in the darkness of heathenism, for want of the efforts of Christians at this moment? It cannot—it must not be.

We know it has been a year of general pecuniary embarrassment, and in prospect of a deficiency of funds, the Board appropriated eight thousand dollars less than was expended last year, but it seems there is great danger of falling from fifteen to twenty thousand dollars short even of the amount appropriated. Cannot the sum be raised? Shall it not be? We entreat every Baptist in Connecticut to ask himself in view of the pressing nature of the call, and the disastrous consequences which must result from a failure to meet the demand—"How much owest thou unto thy Lord?"

At the monthly concert on Sabbath evening last, the two Baptist churches in this city assembled together, and after a statement of the facts in the case, it was proposed that Five Hundred Dollars should be immediately raised in these two churches. Papers were circulated, and in a few minutes about four fifths of that sum was subscribed, (including the collection,) and we are happy to say that the five hundred dollars will be probably made up soon. Will not some other churches in Connecticut "go and do likewise?" We have many in the state that are able—brethren, will you do it?

"NO TIME."

We were quite interested with a remark made by a Christian brother in a meeting a few evenings since, in allusion to the plea sometimes made by professing Christians, as an excuse for not attending the meetings of the church, and fulfilling their obligations as the disciples of Christ, that they "have no time."—"They have no time!"—well, said he, "supposing the Son of God, when looking down from the glory of his Father, beholding our wretched, guilty, perishing condition, and devising a plan for our relief, had after all turned away, saying that he had no time to lay aside his glory, and come into the world to live and die for our salvation—where should we have been?" Fellow Christian! Professed follower of Jesus! what think you? Are you so much occupied with the concerns of the world, with its cares, or perhaps its follies, that you have no time to serve Him who found time to do so much for you? No time! one would surely suppose that the want of time should be altogether on the other side—and that until you had discharged your duty, and fulfilled every obligation which you owe to your Lord and Master, you would have no time to attend to the business of the world. But it is indeed so, that you have no time for the service of Christ? What then have you time for? Think of it, and ask yourself what such a plea means. That you may have no inclination, may be possible—but that you have no time—it cannot be!

The same plea is often heard from the lips of unconverted persons, and those, too, who are willing to acknowledge the importance of religion as a personal concern—who profess to believe the truth of God's word, and admit the necessity of repentance and a change of heart, as a preparation for eternity—but when the subject is pressed upon them, and its immediate importance urged, they "have no time" to attend to it. Felix made the same excuse in substance, when Paul reasoned so faithfully with him: and perhaps some individual who reads this may be urging this reason for deferring the matter. If so, fellow sinner, remember, that although a Saviour found time to die for you, it will avail you little, if you really have no time to repent and turn to that Saviour. We presume you expect to find time to die, and when that event comes, there will be no deferring until "a more convenient season." And have you indeed so much to do for this world, that you have no time to think of another? Well, if this is your condition, rest assured you will find time to lament it. But just stop long enough to answer one question—Think you that when you shall stand upon the shore of eternity, and look back to the present moment, you can say in sincerity you had no time to seek a Saviour? If not, O do not presume to say now that you have "no time." Nevertheless "the time is short," and you have no time to waste on trifles—indeed, until you are prepared for eternity, you have no time for any thing else. Think of this.

¶ We regret that our remarks two or three weeks since, in relation to the delay in receiving the Missionary Magazine, should have given the slightest pain to any one. Such was not our intention. We spoke in behalf of others more especially than for ourselves, and without designing to throw blame upon any individual, but rather supposing that the publishers, when informed of the facts, might perhaps ascertain where the fault was, and remedy it. By a letter from the agent at Boston, it appears that the delay occurs on the route, and not in sending the bundle from Boston, and we hope that some arrangement may be made, by which the difficulty may be removed. The agent suggests, however, that in order to be sure of getting them in season, the pastors should receive their copies by mail, instead of waiting for the bundle. We think the suggestion a good one, and recommend the arrangement to the pastors of our churches.

CHURCH CONSTITUTED.—On Wednesday, Dec. 25th, a new Baptist church was recognized, with appropriate public services, in the village of Natick, R. I. Sermon by Br. Hague, of Providence. A meeting house has been erected there, at the expense of his Excellency, Governor Sprague.

¶ Rev. Barzillai Pierce, formerly of the Methodist connexion, was ordained as pastor of the First Baptist church in Meredith, N. H., on the 13th of November.

SABBATH SCHOOL MEETING.

The second quarterly meeting of the "Sabbath School Society of the Hartford Association" was held on Wednesday of this week, at the Baptist meeting house in Canton—one of the neatest and pleasantest houses, by the way, which we have ever been in. Addresses were delivered, as follows: to Parents, by Br. S. Ambler; to Superintendents and Teachers, by Br. H. S. Haven; to the children, by Br. D. Ives; all which were listened to with deep attention and interest. Very appropriate remarks were also made in connection with the objects of the society, by brethren J. S. Eaton, F. Bestor, N. A. Reed, and Wm. Reid. Br. J. S. Eaton preached in the evening, from Rom. viii. 37—"We are more than conquerors." The singing by the choir, with which the services were interspersed, was really excellent, and added greatly to the interest of the occasion. The attendance was very good, considering the state of the weather, and the difficulty of travelling in the country, although we hope for a more full representation from abroad at future meetings, when the season shall be more favorable.

The next meeting will be held on the second Wednesday of April next, with the Baptist church in New Britain.

HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.—We have received from the Reading Room the annual Catalogue of this Institution for 1839—40. The whole number of students is 187, viz: Resident Graduates, 3; Theological department, 27; Collegiate do. 74; Academic do. 57; Shorter Course, 26. This is one of our most flourishing and best conducted institutions. The Faculty are as follows—Rev. Nathaniel Kendrick, D. D.; Rev. J. S. Maginnis; Rev. T. J. Conant; Rev. G. W. Eaton; Rev. Asahel C. Kendrick; Stephen W. Taylor; J. H. Raymond; Anthony Lamb, Jr.; Wm. Mather, M. D.

THE LICENSE QUESTION.—The town of Hartford has taken broad ground in relation to the sale of ardent spirits. At the town meeting on Wednesday, the following vote was passed—183 in the affirmative, and 51 in the negative.

Resolved, By the Electors of the town of Hartford, in Legal Town Meeting assembled, That all persons have liberty to sell Wines, and Spirituous Liquors, within the Town of Hartford, for the current year.

A very small proportion of the voters of the town, it seems, were present. By the act of the Legislature, however, none but taverners are allowed to sell spirits to be drank on the premises.

CONGRESS.—No business of importance has yet been transacted by this body. Last week, an attempt was made to suspend the rules of the House for the purpose of introducing a resolution similar to Mr. Atherton's of last year, relating to petitions on the slavery question. The House, however, refused to suspend the rules.

SNOW.—An unusual quantity of snow appears to have fallen throughout the country this winter. In this region it now lies from two to three feet deep in the woods. The Winchester Virginian says it is generally over two feet deep in that vicinity, and at Hagerstown, Md., it is from two to three feet deep on a level. At Raleigh, N. C., the recorder says: "We have now lying on the ground the third snow of this season, and the sleighing excellent, better than we have ever seen in this State. We need not say that the weather is extremely cold."

"STATE EAGLE."—A new weekly paper under the above title has been commenced in this city. The first number was issued last Saturday. It is a very neat looking sheet, and advocates the political principles and measures of the present national administration. J. Holbrook, editor and publisher.

TEXAS.—The Senate of Texas have passed a bill unanimously, prohibiting the selling of ardent spirits in a less quantity than one quart at a time, under a penalty of one thousand dollars.

FIRES.—There were twenty-three fires which called out the engines in the city of New York, during the month of December.

ORITARY.

DIED, at his residence in Northville, (New Milford) on the 19th December, brother HARMON BUCKINGHAM, aged 37 years. Our dear brother was buried with Christ in baptism on the 13th of February, 1832, and united with the church in the place of his nativity and his death. He continued to manifest deep anxiety for the cause of Christ, and enlisted with a feeling heart in every good cause. The disease (a kind of dyspepsia,) which terminated his life, had afflicted him for years, and increased until his sickness became uncommonly severe; his flesh wasted, and his spirit was called to his long sought rest. Brother Buckingham was truly a pillar in the church. His prayers and his aims were united. His sincerity was proved by his sacrifices and labors to sustain the various objects of benevolence. Perhaps no one took a deeper interest in reading and sustaining the Christian Secretary, and other literary and religious publications. As a mechanic and a citizen, he had the utmost confidence of an interesting community. As a neighbor, he was kind and affable, and all lament him as a departed brother. Being disposed to contemplation and reading, he was ready to aid every means of improvement within his power. In his death the missionary and Bible Societies have lost a friend and contributor, and the poor slaves a sympathizing fellow-man. His practice and influence were not lost in the cause of temperance, for he endeavored to engage in every good work. As a husband and father, he was kind and exemplary, and in every relation, the intelligent and ready friend. His industry and care for his family were manifested clearly; and indeed such were the circumstances of his family and his worldly affairs, as seemed to invite his continuance; but the Lord had designed for him more exalted services. He has left a wife and six children, and many other relatives to mourn his early departure. Especially does the church whom he served as clerk, feel his loss, the choir of singers which he led in sacred harmony, the Sabbath School which he superintended, and the Bible Class also, which was dear to him. He was sensible of imperfections which he saw better than others could discover, and sighed for holiness of heart through the grace of the Lord Jesus Christ. No intimation of fear escaped his lips, but he ventured down securely to the grave, saying, "The clouds of the valley shall be sweet unto me." The love of Christ was his theme in health, and amidst the distress of his last sickness, he had nothing to do but wait patiently for the coming of his Lord.

Farewell, dear brother, rest in peace, Where sickness cannot come; Thy work of praise shall never cease, In thy eternal home. E. B.

WOMEN BURNED TO DEATH.—Mrs. Hannah Langdon, daughter of Rev. Joseph L. of Portsmouth, N. H., was burnt to death by her clothes taking fire at the grate on Sunday week. A widow named Crockett, aged 70, left a candle burning by her bed curtains, and in the morning her corpse was found among the ashes nearly consumed.

From the N. Y. Journal of Commerce, Extra, Saturday evening, 3 o'clock.

TEN DAYS LATER FROM ENGLAND.

By the packet ship England, Capt. Waite, we have received London papers to Saturday evening, Dec. 7th, and Liverpool to the same date. The complexion of the commercial intelligence is as well as was expected, and better. Cotton is rather lower, but that was expected, and so is a still further decline. We have collected the best possible information respecting American Stocks, from the letters of the principal London Bankers, and they show a distinct change for the better.

The steam ship Great Western arrived at Bristol on the 30th November. She sailed hence on the 16. The decease of a daughter of Lord Brougham is mentioned in the papers.

War has broken out afresh in Africa between Abdel-Kader and the French, under circumstances fitted to give the latter much uneasiness. Large reinforcements were being sent from France with the utmost dispatch.

The course intended to be pursued by the British government towards China is not yet announced.

FATAL EXPLOSION.—On Wednesday about one o'clock, an explosion was heard in the neighborhood of 215 Fulton street, which shook the adjacent buildings, and eventuated in the loss of life. It appeared that a young man named Peter Eustace, aged about 23, a fire worker, who had been in the employ of Mr. Edge, the pyrotechnist, procured a keg of powder from the magazine in New Jersey, and took it over to the rear of No. 215 Fulton street, to manufacture some fire works for himself. The article he was engaged in making was what is called Roman candles, and is of that species of pyrotechnical device that evolves various colored stars in the air after its explosion. There was no elemental fire at the time, but in the process of friction, as is supposed, sparks were struck out which set fire to some powder, and produced the explosion that had been heard.

Eustace attempted to escape from the room, and in the act of descending the stairs, a second explosion took place, which tore his head to pieces, scattering his brains on the stairs, horribly mangled his face, and setting fire to the house, which was however soon extinguished. On the firemen and some neighbors getting into the house they found a woman half dead with fright, and the man horribly mutilated, whilst part of the roof of the building had been forced by the concussion into the adjoining yard. The man was immediately removed to a doctor's, where he expired in fifteen minutes. Medical aid was procured for the woman, and it was ascertained that she was not hurt. The coroner, who summoned a jury, found a verdict that Peter Eustace was accidentally killed by the explosion of some fire works, which he was engaged in manufacturing, at No. 215 Fulton street.—N. Y. Journal of Commerce.

DISASTER NEAR LYNCHBURG.—We have been politely favored with the following extract of a letter from a mercantile house in Lynchburg to one in this city, detailing a disaster involving the destruction of four boatsmen, seven boats, and a considerable amount of goods:

"LYNCHBURG, Dec. 29, 1839. Gentlemen.—This morning, about 4 o'clock, two boats having on board 75 kegs of powder, were blown up by the ignition of the powder, together with five other boats, and their entire loads, also killing four persons and maiming one. The persons killed were free colored men. A fifth man was thrown some distance on the bank and had his shoulder dislocated; he is alive, and likely to get well. The other hands were absent at the time.

The accident occurred at Joshua Creek Falls, about 11 miles below here. The flash of the explosion was distinctly seen and the report heard at this place."—Richmond Compiler.

ETNA FIRE INSURANCE COMPANY.—The subject of fire insurance has of late become one of much interest to the city and country. The Etna Insurance Company of Hartford, (A. G. Hazard, Esq., Agent,) has sustained its reputation nobly, having paid in full all its losses by the great fire in Water street, in October last, and some of its policies were paid even before they were due. This is saying much for the stability, integrity and resources of that company, in these times of extraordinary embarrassment in the money market. We take pleasure in doing justice to an institution which has fulfilled its engagements with so much promptitude and liberality.—Commercial Advertiser.

EXECUTION.—Henry Kobler Musselman, for the murder of a pedlar, was executed in the jail yard in Lancaster, Pa., on Friday, Dec. 20, protesting his innocence to the last. It is a peculiar feature of the Austrian law that no man can be executed until he acknowledges the crime of which he has been accused and convicted. The prisoner who persists in declaring his innocence, after conviction, remains in the prison until he dies a natural death, confesses and is executed, or is liberated by the revelation of facts or circumstances exculpating him. Pardon is seldom granted; and the horrors of confinement almost uniformly induce the really guilty to confess. Perhaps the adoption of some system like this would be a good mean between the infliction of death, and the sentence to perpetual confinement, as a punishment for capital crimes. The attention of legislators has been much called to this subject, and it is singular that the Austrian law has been seldom quoted in the discussion, if at all.—N. Y. Dispatch.

STILL ANOTHER.—Friday and Saturday last there was another great fall of snow in this vicinity; and like the two preceding, was thrown into immense drifts—in many places we learn, for we have not ventured out very far, 10 to 15 feet in height. One before our office is about 10 feet high. It is believed that there is now on the ground an average depth of 3 to 4 feet of snow—more than we remember ever to have seen—and more, with one or two exceptions, than is recollected by our oldest inhabitants.

We learn, that east, west and south, at the distance of 12 or 15 miles, rain fell with the snow on Friday last, so that the previous depth of the snow is not materially increased—and that the sleighing is fine.—Litchfield Enquirer, Jan. 2.

LOSS OF THE J. PALMER.—We learn from a slip from the office of the Newport Mercury, under date of the 30th ult., that the brig J. Palmer, formerly owned in this city, was lost in the tremendous gale of Friday night last, and that it is supposed that all on board of her have perished. She was from Philadelphia, and was bound to Boston. Portions of her wreck and cargo were picked up on Saturday morning on the shore at the north of the town, and upon Rose Island.—Courant.

A FAMILY POISONED.—The family of a man named Constant Gigon, residing at 148 Pine street, consisting of eight persons, was poisoned on Friday, in consequence of eating a pudding, in which, by some means, arsenic was mixed. A report of the Coroner's Inquest was prepared for our paper, but the lateness of the hour compels us to defer it. Two of the persons poisoned are dead, the others are likely to recover.—Phiad. North American.

SHOCKING DEATH.—Last Thursday morning, the mother of Mr. Horace Lyman in Bridge street, was so badly burnt, in consequence of her clothes taking fire, that she expired in a few hours. She was an elderly lady, and soon after her breath was carried into her room, where she was heard, and her grand son, who went to her relief, was badly burnt in attempting to extinguish the flames.—Northampton Courier.

WESLEYAN UNIVERSITY.—We understand that information has been received from the Rev. Dr. Olin, of his acceptance of the Presidency of the Wesleyan University, in this city. He is now travelling in Europe, and may be expected to return to this country in the course of a few months. It is probable that Dr. Olin will assume the active duties of the presidency, on the commencement of the next term, which will be in August.—Middlesex Sentinel.

MELANCHOLY ACCIDENT.—Mrs. Sizer, an aged lady of this place, and wife of Mr. Timothy Sizer, sen., was engaged about three weeks ago, in a room in which a furnace was placed containing burning charcoal; when, as is supposed, she became suffocated by the gas arising from it, and so fell that her clothes caught fire, and she was burnt in a most shocking manner. Hearing a noise in the room, some member of the family entered and found her making a feeble effort to extinguish the flames, with a cup of water. Her apparel was nearly consumed, her body very badly burnt, and her arm perfectly contracted and crisped. She lingered along in great agony, till her sufferings were terminated by death on Tuesday the 24th.—New London Gazette.

SLEDDING.—We learn from the Northampton Courier, that Mr. Billings, the Goshen Representative to the Legislature, being unable from the depth of the snow to get into Northampton by any conveyance in season to take the Boston stage, put his trunk upon a sled, and by the aid of snow shoes, succeeded in reaching Northampton, performing most of the journey on foot, and drawing the sled.—Greenfield Courier.

THANKSGIVING IN VIRGINIA.—Thanksgiving was observed this year in Virginia for the first time. The Richmond Enquirer, of the 14th ult., says, "Yesterday was a day of general Thanksgiving throughout the State, for the numerous blessings which a gracious Providence has showered down upon us. The stores were shut. All the churches were thrown open in this city; and we understand that several sermons of great power and beauty were delivered from the pulpits."

The Powder Mill belonging to the American Powder Company, situated in Sudbury, Mass., was blown up on Monday morning last, and Mr. Joseph Lamer, belonging to Russell, Mass., who went into the mill a few minutes before the explosion, was killed instantly. He has left a family in Russell, and was intending to return there next week.

GALE AT NEWBURYPORT.—The gale on the night of the 27th ult., was very destructive at Newburyport, Mass. The tide rose higher than it had done for thirty years, completely overflowing all the wharves, and setting adrift a large amount of property. Of the 130 vessels in port, 41 were more or less injured. Damage estimated at \$20,000.—Courant.

FIRE.—The cooperage, part of an extensive establishment belonging to Mr. Enos Sperry, in Westville, (a parish in this town) was destroyed last night by fire, with all its contents. It is supposed to be the result of accident. Loss we have not learned.—New Haven Herald, Jan. 7.

BORDER WAR ENDED.—We are happy to learn that the war which has been waged for some time between Missouri and Iowa is about to be settled. The Gov. of Missouri has ordered the Militia to be disbanded, and the subject of dispute is to be referred to Congress for adjustment.

PORK.—It is stated in the Columbus (Indiana) Advocate of the 11th inst., there were then for sale in that county 10,000 hogs, that not more than 1,000 had been sold, and they at \$2 50 to \$3 the hundred, net, and that no advance was expected on these low prices.

KABBA, one of the Spanish Africans, died this morning, after a long and lingering disease contracted on board the Amistad. All the remaining ones are now in good health.—N. Haven Herald, Dec. 31.

The St. Alban's, Vt. Republican, of the 12th ult., says, "in this number of our paper is to be found seven petitions for divorce, and not a single marriage."

There were ten deaths from small pox in Boston last week. Whole number of deaths from that disease during the last three months, 54.

A woman lately died in Italy at the comfortable age of 100 years, having outlived no less than eight husbands.

On Saturday last there were remaining in the Sing Sing prison 350 prisoners—59 of whom were females.

VARIETY.—The Easton Whig says—"We have had a dish of snow, a tub full of rain, and a bag full of wind."

At Cincinnati on the 14th, 1000 kegs of lard were sold at auction at 7 3/4 cts. per lb.

OHIO RIVER.—At Wheeling, on the 28th December the river was nearly free of ice, but so low that very few boats were running.

At Cincinnati, on the 26th, the river was falling a little, and so much ice running that the mail boat had some difficulty in getting along.

At Louisville, on the 27th, much ice had been running for two days, and the river was at a stand.

At St. Louis, on the 20th, the Missouri river was very low, and great quantities of ice running. There was a strong probability, that it would be frozen up in a day or two.

MARRIED.

In this city, 25th ult., by the Rev. O. E. Daggett, Mr. Lorenzo Walker, of Brookfield, Mass., to Miss Louisa H. Washburn, of Montpelier, Vt.

In this city, 25th ult., by Rev. T. H. Gallaudet, Mr. Edmund Hough, to Miss Emily Ann Cowles, deaf mutes, both of Meriden.

In this town, on the morning of the 8th inst., by the Rev. Mr. Moore, Mr. Charles Woodworth, to Miss Elizabeth Myers, both of this city.

At Wethersfield, 1st inst., by Rev. Mr. Southgate, Mr. James G. Peck, of Bristol, to Miss Marcia Crane, daughter of Mr. Abraham Crane.

At Danbury, on the 1st inst., by Rev. A. Parker, Mr. Jason Whitlock, of Bridgeport, to Miss Eliza Ann Pickett, of Danbury; Mr. Ferdinand M. Gregory, of Danbury, to Miss Harriet Olmsted, of Wilton.

At New Haven, on the 22d ult., in Trinity Church, by the Rev. Mr. Bennett, Mr. Richard T. Merwin, to Miss Charlotte Clark, both of New Haven.

At North Stonington, 20th ult., by the Rev. Levi Walker, Mr. Wm. C. Walker, of this city, to Miss Almira Palmer, daughter of Mr. Israel Palmer, of the former place.

At Trumbull, 25th ult., by the Rev. Mr. Tomlinson, Mr. Henry M. Hinman, of Bridgeport, to Miss Eliza Jane Hawley, of Trumbull.

DIED.

At Simsbury, on the 21st ult., widow Rosanna Buel, aged 73.

At Coventry, Mr. Asher Morgan, aged 77—a soldier of the Revolution.

At Bloomfield, Dec. 29th, Helen Fidelia, aged 6 years, daughter of Joab H. Hubbard.

Receipts for the week ending Jan. 8.

C. G. Smith, 2.00; S. Kellogg, 2.00; John Brown 1.75; H. Scovill, 1.75; Irenus Brown, 90; A. Farnham, 2.00; D. Grover, 5.00; B. Remington, 1.00; A. P. Niles, 4.00; R. Cook, 2.00; C. Lester, 1.50; W. Putnam, 1.00; F. Crocker, 2.00; G. Prentice, 2.00; E. Beckwith, for 4 copies, 8.00; H. Fenn, 2.00; P. Brockett, for 8 subs. 14.00; M. Lawrence, D. Sheldon, J. Card, per A. M. Smith, 6.25; N. A. Reed, 6.00; J. Scarritt, 1.75.

A CARD.—The subscriber would gratefully acknowledge the reception of an excellent broadcloth cloak, as a New Year's Gift, from the sisters of the Baptist Society in Wethersfield. The above is valuable as an evidence of Christian liberality, being out of their necessities; also as a token of love and esteem for their pastor, who prays for grace that he may be enabled to reciprocate this, and every other act of their kindness, by effectual efforts to promote their present good, spiritual welfare, and eternal salvation. WILLIAM REID.

Wethersfield, Jan. 2, 1840.

NOTICE.—The Ministerial Conference in Fairfield County, will meet on the 2nd Tuesday in January, 1840, at the house of Dea. Drew, White Hills, Huntington. J. W. EATON, Clerk.

A Court of Probate holden at Suffield, within and for the district of Suffield, on the 1st day of January, A. D. 1840.

Present, LUTHER LOOMIS, Esq. Judge. This Court doth direct the administrator on the estate of Miron Remington, late of Suffield, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause,) before the Court of Probate to be holden at the Probate Office in said district, on the 3d day of February next, at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in s'd town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Hartford.

Certified from Record, LUTHER LOOMIS, Judge.

School Books.

THE following notice politely handed us by Rev. Wm. Case, of East Windsor, adds another to the long list of testimonials in favor of the School Books mentioned by the writer.

MR. G. ROBINS, JR., DEAR SIR,—I have examined the School Books which you put into my hands, viz:—Reader's Manual, Primary Reader, Olney's Arithmetic, Manual of the Constitution, and Olney's Introduction to the study of Geography. The Reader's Guide, published by you, I have previously examined.

The three Reading Books, Guide, Manual, and Reader, by Judge Hall, I consider a decided improvement on the books heretofore in use. They are designed for different classes in our public schools, and each book is distinct from the others in matter, except the Manual contains an abstract of the copious principles of reading which are laid down and illustrated in the Guide. There is a pleasing variety in the lessons, the pieces are good specimens of style, and of good moral tendency. I hope these books will soon be introduced into all our public schools.

The Manual of the Constitution, and the Introduction to Geography, are valuable school books.

The Arithmetic by Mr. Olney, is on the inductive principle, and has excellencies which a discerning public cannot fail to appreciate. It pursues the desirable medium between those works which assert the principles of the science without explanation and those which so abound in explanations as to leave almost nothing for the pupil to learn. It contains a new and convenient method of extracting the cube root. It is copious and lucid on the subjects of ratio, interest, commission, taxation, &c., and is in all respects deserving of extensive patronage. The quotations arranged under the head of Mental Arithmetic in the beginning of the treatise, will supersede the necessity of purchasing the smaller works, while independently of these it is sufficiently extensive to meet the wants of the largest classes in our public schools.

With sentiments of respect, yours, WILLIAM CASE. These books may be obtained of the publisher in Hartford, or any of the Trade in this city, and other towns in New England or New York. Jan. 10, 1840. 6w43

BOOKS.

CHRISTMAS and New Year's Presents.—A great variety of these, for sale by the subscriber. Also, The Moss Rose, a beautiful little volume, Edited by C. W. Everett, just published by GURDON ROBINS, JR. December 27, 1839. 41

Mothers' Monthly Journal.

EDITED BY

MRS. ELIZA C. ALLEN.

PUBLISHED BY BENNETT AND BRIGHT, UTICA, N. Y. THE fifth volume of the Mothers' Monthly Journal will commence on the first of January, 1840. It will be under the editorial charge of Mrs. ELIZA C. ALLEN, wife of Rev. I. M. Allen, a lady of superior gifts and attainments, and deeply interested in the objects of the Journal. The publishers cannot but indulge strong confidence that under her care the work will continue to maintain its deservedly high character, and merit the approbation it has hitherto enjoyed. The publishers have an assurance from the late editor, and from valued contributors, that they shall continue to labor with heart, and pen, to promote the best interests of the maternal relation, the evidence of which will be given in the articles which they, from time to time, will be enabled to furnish.

The great objects and plan of the Journal will be pursued as hitherto, and we earnestly solicit those who have kindly acted as agents, to continue their valuable services, and where there is no agent, pastors of churches, of any denomination, are respectfully desired to solicit some suitable person to act as such.

It will be remembered that postmasters are permitted to forward letters to publishers, enclosing pay, free of charge.

¶ It is barely necessary to hand your money to a postmaster, with the names of the subscribers and their post offices on a sheet of paper, see him write a specification and direction, enclose the amount, seal the letter, and frank it, and it will come safe to us.

TERMS.

1. The "Mothers' Monthly Journal" will be published on the first of every month, at one dollar per annum, payable at the time that the subscription is made.

2. No subscription will be received for less than one year, commencing with the volume.

3. Any individual who will obtain and transmit to the publishers the names of five subscribers with five dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great care should be taken in giving the Post office, County, and State, at which they wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance, or at the time of subscription.

6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. ¶ In all other instances postage must be paid by subscribers.

All remittances and business letters should be addressed to BENNETT AND BRIGHT, UTICA, N. Y.

¶ All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns without delay.

¶ The next volume will be sent to such subscribers for the present volume only as pay for the same in advance.

Jan. 3. 42

Cash paid for Pork in the Hog.

BY C. GLAZIER, 85, corner of State and Front streets. Dec. 20. 40

NOTICE

IS hereby given that the Subscribers have been appointed by the Hon. Court of Probate for the district of Suffield, Commissioners on the estate of ALONZO REMINGTON, late of Suffield, within said district, deceased, represented insolvent; and that six months are allowed by said Court to the creditors, to exhibit their claims to said Commissioners against said estate, and that the subscribers will attend to the duties of their appointment on the first Mondays of February and June next, at 1 o'clock on each of said days, at the late dwelling of the deceased.

POETRY.

For the Christian Secretary.
"NO HOPE."

No hope, alas! ah! is it so?
Is there no hope for me,
While through this darkness I go—
When Jordan's waves I see—
When deepest sorrows press me sore—
In sickness and distress,
Is there no Spirit hovering o'er,
To comfort and to bless?

Is there no arm to be my stay
When earthly comforts fly,
When dearest joys shall pass away,
To bring salvation nigh?
No glittering crown for me which waits—
No harp of burnish'd gold,
Beyond those high celestial gates,
And treasures manifold?

Is there no robe of righteousness,
In which I may appear
Before the judgment seat of Christ,
To find acceptance there?
Then wo is me—I am undone!—
Lord, sovereign grace impart,
Thou ever living, bleeding Son,
Take, take my offered heart.

Oh! let me lead a Christian life,
And act a Christian part,
Till death shall end this mortal strife—
His arrows pierce my heart:—
Oh! let me place my hope above—
My treasures, place them there—
Drink deep of everlasting love,
And thus for heaven prepare.

JUSTITIA.

MISCELLANEOUS.

From Flavel's Sermon on the Method of Grace.
FIVE WOUNDS OF CONSCIENCE.

First, The memory of sin long since committed, is refreshed and revived, as if it had been but yesterday.—There are fresh recognitions of sin long since acted and forgotten, as if they had never been. What was done in our youth, is fetched back again, and by a new impression of fear, and horror, set home upon the trembling conscience. "Thou wast bitter things against me, and makest me to possess the sins of my youth." Conscience can call back the days that are past, and draw up a new charge upon the score of old sins, Gen. xiii. 21. All that ever we did is recorded, and entered into the book of conscience, and now is the time to open that book, when the Lord will convince and awaken sinners. This is the first office and work of conscience—upon which the second, namely, its accusations do depend. These accusations of conscience are terrible things; who can stand before them? They are full, they are clear, and all of them referring to the approaching judgment of the great and terrible God.

Conscience dives into all sins, secret as well as open, and into all the circumstances and aggravations of sin, as being committed against light, against mercy, against the strivings, warnings, and regrets of conscience. So that we may say of the efficacy of conscience, as it is said of the influence of the sun. "Nothing is hid from the heat and power thereof." "Come (saith the woman of Samaria), see a man that hath told me all that I ever did." Christ convicted her but of one sin, by that discourse, but conscience, by that one, fetched in, and charged all the rest upon her. And as the accusations of conscience are full, so they are clear and undeniable. A thousand witnesses cannot prove any point more clearly than one testimony of conscience doth. Matt. xxii. 12. "The man was speechless," "a mute;" muzzled, (as the word signifies) by the clear testimony of his own conscience. These accusations are the second work or office of conscience, and they make way for the third, namely.

Thirdly, The sentence and condemnation of conscience.—And truly this is an insupportable burthen. The condemnation of conscience is nothing else but its application of the condemning sentence of the law to a man's person. The law curseth every one that transgresseth it. Conscience applies this curse to the guilty sinner.—So that it sentences the sinner in God's name and authority, from whence there is no appeal. The voice of conscience is the voice of God, and what it pronounces in God's name and authority, he will confirm and ratify. "If our hearts, (i. e. our consciences,) condemn us, God is greater than our hearts, and knoweth all things." This is that torment that no man can endure. See the effects of it in Cain, in Judas, and in Spira; it is a real foretaste of hell-torments. This is that "Worm that never dies." For look, as a worm in the body is bred of the corruption that is there, so the accusations and condemnations of conscience are bred in the soul, by the corruption and guilt that is there; as the worm in the body preys and bites upon the tender, sensible, inward parts, so doth conscience touch the very quick. This is the third effect, or work, to sentence and condemn; and this also makes way for a fourth, namely.

Fourthly, To upbraid and reproach the sinner under his misery; and this makes a man a very terror to himself. To be pitted in misery is some relief, but to be upbraided, and reproached, doubles our affliction. You know it was one of the aggravations of Christ's sufferings, whilst he hanged in torments upon the cursed tree; but all the scoffs and reproaches, the bitter jeers and sarcasms in the world, are nothing to those of a man's own conscience, which will cut him to the very bone.

O! when a man's conscience shall say to him in a day of trouble, as Reuben to his afflicted brethren, "Spake I not unto you, saying do not sin against the child, and ye would not hear; therefore behold also his blood is required." So conscience, did I not warn you, threaten you, persuade you in time against these evils; but you would not hearken to me, therefore behold now you must suffer to all eternity for it. The wrath of God is kindled against thy soul for it.—This is the fruit of thy own wilful madness and obstinacy. Now thou shalt know the price of sinning against God, against light and con-

science. O this is terrible! every bite of conscience makes a poor soul to shudder, and in terrible fright, to cry, O the worm! O the bitter foretaste of hell! A wounded spirit who can bear?

This is a fourth wound of conscience, and it makes way for a fifth; for here it is as the pouring out of the vials, and the sounding of those wot-trumpets in the Revelations; one wo is past and another cometh. After all these deadly blows of conscience upon the very heart of a sinner, comes another as dreadful as any that is yet named; and that is,

Fifthly, The fearful expectations of wrath to come, which it begets in the soul of a guilty sinner. Of this you read, "A fearful looking for of judgment, and fiery indignation;" and this makes the stoutest sinner faint and sink under the burthen of sin. For the tongue of man cannot declare what it is to lie down, and rise with those fearful expectations. The case of such sinners is somewhat like that which is described in Deut. xxviii. 65, 66, 67. "The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shall have no assurance for thy life. In the morning thou shalt say, would God it were even. And at even thou shalt say, would God it were morning: for the fear of thine heart, wherewith thou shalt fear," &c. Only in this it differs, in this Scripture you have the terror of those described, whose temporal life hangs in doubtful suspense, but in the persons I am speaking of, it is a trembling under the apprehension and expectation of the vengeance of eternal fire.

Believe it friends—words cannot express what these poor creatures feel that lie down, and rise up under these fears, and frights of conscience. Lord, what will become of me? I am free among the dead, yea, among the damned. I hang by the frail thread of a momentary life, which will and must break shortly, and may break the next moment, over the everlasting burnings. No pleasant bread is to be eaten in these days, but what is like the bread of condemned men!

And thus you see what the burden of sin is, when God makes it bear upon the consciences of men, no burden of affliction is like it.

SINGULAR PROVIDENCE.

The Rev. George Clayton, speaking with reference to the utility of Tracts, related the following remarkable occurrence.

"A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres; a little boy ran by his side, and attempted to put a letter into his hand; he repulsed the boy, but he persevered, and when his companion attempted to take it, the boy refused him, saying to the other, it is for you sir. He opened the paper and read its contents: they were simply these words—'Sir, remember the Day of Judgment is at hand.' It pleased God that these words should meet his attention; he was struck with them: he felt disinclined to proceed to the theatre, and said he would return home. His companion rallied him; but he took leave of him, and bent his course homeward. On his way he observed a chapel open, and though he was not accustomed to attend such places, he felt inclined to go in, and did so.

A venerable and respected minister was about to preach, and just then reading his text; he had chosen these words—'This is the finger of God.' Exodus viii. 19. These words, the extraordinary combination of circumstances, (receiving the letter and hearing these words) arrested his attention, and by the blessing of God, what he had heard produced an entire change of conduct and feeling; he was led to the Saviour, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian society."

A FABLE.—A gardener, walking among his fruit trees, particularly inspected one, which although apparently sound and flourishing, seemed to excite in his mind dissatisfaction. At length his axe was uplifted in the act of hewing it down, when the tree thus addressed him: "Why all this severity? You threaten to destroy me as if I were a worthless and withered trunk; but are not my limbs sound and covered with a luxuriant foliage? And besides, although my stem was once a wild shoot, yet cannot you discern the mark of the engraving of a better stock, to which I am indebted for my present looks? Surely you mistake in applying the axe to my root."

"True," replied the gardener, "your appearance is unexceptionable, but I have waited a reasonable time, and you bear no fruit. Whether you have been grafted or not, you are unproductive, and cumber my ground."

Moral.—It is not high profession, but bearing fruit to God, that will save any one from being cut down as a cumber of the ground.—Presbyterian.

THE BIBLE.—We begin to love the Bible and know its value when we find we cannot do without. When under temptation from any or either of our great adversaries, we hasten to look into the armoury of our spiritual weapons for some sword of the Spirit, in and from that word of God which may be found all powerful though in our feeble grasp. We know its value, when, at the sight of some blessed assurance, or rich promise, till then unheeded, if not unknown, our heart leaps within us, or is deeply melted with subduing comfort; and tears of gratitude rise in our eyes.—We know its value when our path appears in its pages, plain and straight before us, after many doubts and difficulties in ourselves.—Rev. Chas. B. Taylor.

OLD ENGLISH PREACHING.—Mr. Goodwin, a distinguished divine of the seventeenth century, gives the following account of a sermon of Mr. Rogers, a preacher of his times. He says that while he (Mr. G.) was a student at Cambridge, Eng., he went over to Dedham to hear Mr. Rogers, whose lectures were strangely thronged. Mr. R. then had THE SCRIPTURES for the subject of his discourse. And in the course of the sermon, he fell into an expostulation with the people about their neglect of the Bible; and personated God, telling them, "Well, I have trusted you so long with my Bible; you have sinned it; it lies in such and such houses, all covered with

dust and cobwebs. You care not to look into it. Do you use my Bible so? Well, you shall have it no longer." And he took up the Bible from the cushion, and aged as if he were going away with it, and carrying it from them. But immediately he turned and personated the people to God, fell down on his hands, and cried and pleaded most earnestly, "Lord, whatsoever thou dost, take not thy Bible from us. Kill our children, burn our houses, destroy our goods, only spare us thy Bible." And then he personated God again to the people. "Say you so? Well, I will try you a while longer. And here is my Bible, and I will see how you will use it. Whether you will love it more." By these actions he put all the congregation into a strange posture, and into a deluge of tears. And when Mr. G. got out of the house, and was about to mount his horse, he was obliged to hang upon the mane of his horse, and weep a quarter of an hour, before he could recover strength to mount. And this was but a specimen of the effect of the sermon upon the whole congregation. Those who are wont to conceive all the preaching that existed in the days of the Puritans of Old and New England, as being the very inspiration of dullness, might soon gather facts enough of this nature to correct their mistake.

THIS day published by F. J. HUNTINGTON & CO. 174 Pearl street, and for sale by them and the principal Booksellers in the country, the twenty-seventh Edition of MALTE-BRUN SCHOOL GEOGRAPHY, accompanied by an Atlas, containing the following Maps and Charts:—New England States; Middle States; Southern States; No. 1; Southern States; No. 2; Western States; United States, Texas, and the British Provinces of U. and L. Canada; Newfoundland, Nova Scotia, New Brunswick, and Prince Edward Island; North America; South America; Atlantic Ocean, its islands & Coasts; Great Britain and Ireland; Europe, on a double sheet; Africa; Asia; Pacific Ocean, its islands & Coasts; Western Hemisphere; Eastern Hemisphere; Northern Hemisphere; Southern Hemisphere. By S. GRISWOLD, Geographer. The present edition has been thoroughly and carefully revised, and such changes made, as were necessary to adapt it to the present state of the science of which it treats. In doing this, reference has been had to the documents published by original discoverers and observers, and to the most authentic sources of whatever kind. The Atlas in the former editions, has been laid aside, and one engraved entirely anew, substituted in its stead. The Map of Europe is more than double the size of that in the previous editions; the Map of Great Britain and Ireland and the Southern States, No. 1, are additions. To obtain the best possible new type, hardly need be added, no pains or expense have been spared by the compilers. The engravings, as will be seen on examination, is executed in a superior style; the ranges of mountains, the rivers, and lakes, the outlines of the continents, the oceans and seas, are depicted with a distinctness and vivacity, which impart to the Atlas the semblance of a living picture of the surface of the globe. The considerations which induced the publishers to lay aside the old Atlas, have also induced them to lay aside the stereotype plates for the Geography, which as is well known, admit of little alteration. They have purchased new type, sufficient for the whole book, which is set up and is to be kept standing, so that whenever inaccuracies are discovered, or changes in the Science may occur, the necessary corrections and corresponding changes in the work may be made. In this connection, it may not be improper to say, that of late years certain mechanical contrivances have been introduced into the art of engraving, which, although they furnish help to the study, but which, in fact, serve but to encumber the Science, and embarrass the pupil. The author of this work, discarding all such contrivances, has sought only to pursue the system of Nature—a system, always simple and easy. The work is now used in our most distinguished schools, as well as in multitudes of the common schools of the country; the following is an

Extract from a letter from the Chairman of the Committee for the selection of School Books for the Public Schools in the city of New York:—"For the information you request in relation to the Geography recently introduced into our Public Schools, I will state: The committee having charge the selection of books to be used in our Public Schools, after a careful examination of the various elementary works on the science of Geography, (many of which have peculiar merits,) have unanimously decided on the adoption of the 'Malte-Brun School Geography.' We regarded the work as possessing merits of a high order, containing more general information than most others, and therefore by the committee deemed the best book for the use of our schools, although already in possession of one which answers a very good purpose for beginners. Our recommendation having been confirmed by the Executive committee, the Board of Trustees at their last meeting adopted it as the Geography to be used in the Public Schools of this city."

"N. B. Do not understand me by the above, as conveying the idea that the Malte-Brun School Geography is not suitable for beginners, for I think it is." For sale wholesale and retail by G. ROBINS, JR., 180 Main street, Hartford.

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AN IMPROVED SYSTEM OF ARITHMETIC, FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M. THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."

B. F. HEDDEN, Teacher of the Public School, Mystic Bridge, Stonington, Conn.

"PORTERVILLE, July 17, 1839. 'Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education."

DUDLEY A. AVERY, Teacher of the Public School Porterville, Conn.

"STONINGTON, July 16, 1839. 'This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others.'

LATHROP W. WHEELER, Principal of Select School, Stonington Borough, Ct.

"STONINGTON, July 16, 1839. 'Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and its improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all.'

EEENEZER DENISON, JR."

"NEW LONDON, July 19, 1839."

"I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public."

J. E. WOODWORTH, Teacher of New London Grammar School."

"NEW LONDON, July 19, 1839. 'From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supercede the necessity of smaller manuals, as well as other Arithmetics in our public schools. I design to introduce it as last as opportunity may permit.'

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This treatise on Arithmetic will, we think, fully sustain his previous reputation as a writer of school classics. It contains a great deal in a small compass, being more comprehensive in its plan than most works of an elementary character, at the same time that it is as simple as the nature of the case admits or requires. In the second part to each branch of the science, he gives an illustration of each rule and process, and thus renders it an intelligible and rational affair. The author thus avoids the two extremes found in many other works—of either being, on the one hand, altogether didactic, affording to the pupil mere authority, or, on the other, of explaining and simplifying every thing to insipidity.

In the hands of a skillful teacher, this work will well prepare the learner who shall thoroughly study it, for the counting-room, and enable him to perform, with facility, the various arithmetical calculations required in the business transactions of life.

From Rev. E. Davis, late Principal of Westfield Academy, Mass.

I have examined Olney's Arithmetic, and have submitted it to some few school teachers, and our unanimous opinion, that it is a very valuable book—one that we can conscientiously recommend.

Yours, &c. E. DAVIS.

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